1: Ingrams G-5 (1934-35)1936 MM2 Hadhramaut MM2

Yafa'i circles in the Hadhramaut. Some of the Seiyids of the Hadhramaut have an enigmatical way of speaking Arabic amongst themselves.

Currency.

The currency consists of rupees and Maria Theresa dollars. The exchange value of the latter depends on the price of silver, and in November 1934, when much of the information contained in this report was collected, the dollar was practically equivalent to a rupee. For this reason the two denominations were often used indifferently. By mid-May 1935, the rate was Rs.149 to $100 in Aden and Rs.150 to $100 in Mukalla.

Small change is almost entirely British Indian, though there are a few Mukalla pice, a little Javanese money, and some Italian lire from Somaliland. Indian notes circulate fairly freely in Mukalla. The copper coins are called *besa* and the other Indian change *shauli bauli*. Generally speaking, any known money will be exchanged. In the towns of the main Wadi many ancient coins pass for small change, and there are also a number of small coins struck by the Al Kaf family. Small change is given for dollars according to their relative value with rupees.

Weights and Measures.

The weights and measures in use in Mukalla are as follows:—

1 Qofla.—The weight of 4 annas.
1 Waqia.—1 English ounce.
1 Ratl.—1 English pound.
1 Frasila.—20 lb. of fish or 32 lb. of shells.
1 Gubban.—25 lb. for gum.
1 Bahar.—10¾ Aden maunds or 300 English lb. of tobacco, or 360 lb. of dates, but dates from the interior 300 lb.
1 Qosra.—180 lb. of Basra dates. Trucial Oman dates are in packages of 70-80 lb. They are of an inferior quality.
1 Ma'bar.—A basket of 30-40 lb. of *Wazif* (dried *'aid* fish).

In Shibam the pound is of 12 ounces; 28 lb. equal 1 *frasila*, and 14 *frasilas* 8 lb. equal one *bahar*.

Measures of Length.

1 Banan—1 finger's breadth.
2 Shubrs—1 Dhirra.
2 Dhirras—1 Wara.
1 Wara—1 Yard.

Measures of Capacity.

As a general rule liquids are sold by weight; there is however a small measure used for oil called a *Baura*. Such a quantity is sold for one or two pice.

Calendar.

For official and sometimes for business purposes, when dealing with Europeans, the date is expressed A.D. as well as A.H., but

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as a general rule only the Muhammadan calendar is used. As it is used in internal affairs of Government, it appears in this report. I left Aden for the Hadhramaut on 29th October 1934, which is equivalent to 20th Rajab, 1353, and returned on 1st January, 1935, or 26th Ramadhan, 1353.

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In Mukalla and Shihr the time is officially considered to be half-an-hour in advance of Aden, and is announced by the beating of gongs, somewhat erratically it must be confessed, at police posts.

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This is a familiar kind of public clock to those who know East Africa. The hours are marked in these towns in the European way, but in the interior the Arab reckoning is followed, and the day ends at sunset which is 12 o'clock. Thus our Wednesday night is the " night of Thursday " and 7 p.m. or 7 a.m. is one o'clock. It is curious that in most other parts of the Protectorate the Arabs have adopted the European reckoning of the hours, learnt of course from Aden.

CHAPTER II.

HISTORY IN INSCRIPTION AND TRADITION.

1. The Early History of the Hadhramaut.

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" What a famous man believes as to his remote ancestral origins is often of more import than the dry, literal truth." With these words a great biographer began his biography of a great man. They apply perhaps with almost equal force to a country. What the people believe of their early history is often more important in the shaping of their future history than the forgotten truth. Certainly it has seemed so to me with the history of the Hadhramaut. For this reason I have summarized in some detail the traditional, and often orthodox, account of its origins, continuing it in one narrative to modern times, and leaving it to the reader to decide at which point he cares to accept it as a record of actual happening.

I propose to preface to the narrative a short summary of the history of the country, as far as it has been gleaned to date, from the South Arabian, commonly called Himyaritic, inscriptions. Before these inscriptions, of which comparatively few have as yet been published, were discovered and deciphered, knowledge of ancient South Arabian history was derived from a few scripture texts and some treasured references in Greek and Latin authors. Apart from this, there were only Arab sources. The witness of the monuments and modern exploration have abundantly confirmed the former and seriously impeached the latter.

SA 101 438

The amount of information to be gleaned from the classical geographers can be written in a very few lines. Strabo, after mentioning the Sabaeans and the Katabanaeans, says " lastly furthest to the east are the Chatramotitae, having the city of Sabata." He also says " Kattabania produces incense, but Chatramotitis myrrh." Theophrastus in his *History of Plants* says

241 plants, chillies, *faqus* (a kind of gourd, *Cucumis prophetarum* L.), and lubia. The fruits include limes, bananas, dates, pawpaws and a few grapes and pomegranates.

Speaking of the Meifa district, Heald states that " near the river the main cultivation was the date crops. The sesame did not receive any special cultivation than that given for the millets; the land was ploughed or broken up by the hoe and, after levelling down with a board, the seed was sown in holes at a distance of 18 inches apart; the crop being sown generally in September. The crop was manured with dung or fish, if available, and good results were obtained from liberal manuring; four or five waterings were generally given. The crop was ready for harvest in 3½ months, when the plants were cut down close to the ground and laid out in rows to dry; the plants were then shaken for the seed to fall out on a mat." Speaking of crops generally, Heald says, " All the crops, being from seed bred in and in, had become very poor as one might expect, and unless they import fresh seed from abroad, nothing can prevent the crops from becoming even poorer than they are at present."

Methods of Agriculture.

134 *Soil.*—Mr. Heald's remarks on the lahd in Asfal al 'Ain apply pretty generally to much of the land in the Hadhramaut. He says, " The soil was of an alluvial nature, and in general very light loam, devoid of humus and requiring heavy manure to produce good yields. The soil in most of the villages in the Meifa valley was alluvial; very thin and with a stony subsoil." In parts of the Wadi Maseila owing to the heavy vegetation there is more humus.

805 241 *Seasons.*—The seasons are arranged by the stars and called Summer (*Seif*), Autumn (*Kharif*), Winter (*Sheita*) and Spring (*Rabia*). From an agricultural point of view it is difficult to distinguish. Crops are often to be seen in all stages, sowing, grown and harvested. According to Heald, the summer crops are Italian and bull-rush millet and tobacco, which is sown towards the end of the summer for transplanting in early winter. The winter crops are great millet, maize, lucerne, wheat, barley and all the vegetables.

241 492 412 *Implements.*—The implements are few and primitive. A small plough is used for breaking up the surface of the soil. It consists of a sharpened piece of wood with an upright for the farmer to hold and press the " share " into the soil. It is pulled by oxen or a camel. The hoe used has a pear-shaped head; sometimes the soil is levelled after ploughing by dragging a small board over the surface. Small curved knives are used in the tobacco nurseries for scratching up the soil. Heald saw a " weeder " which was very much like a chisel.

241 *Manures.*—Tobacco beds are occasionally treated with sheep dung, but the principal manure in the lower Hadhramaut is fish manure. As many as three small fish are put on the soil round each plant.

and within the area round them demarcated by white pillars. Any murder or loot in these areas is regarded as an offence against Government. Murderers of Beduins, subjects, soldiers, or slaves, are liable to death in these areas, and apart from restoration of loot, thieves are liable to imprisonment, deportation, or amputation of the hand.[1] If an individual contracts debts with any of the subjects of Government and absconds, the Government arrests any available member of his tribe and forces him to pay the debt. Routes between Qu'aiti towns are also sacrosanct and carriers may not be made the targets of blood feuds on them. The Qu'aiti is enabled to enforce these measures by his control of the ports and important markets.

Government Finance.

The financial year coincides with the Muhammadan year, i.e., it begins with the 1st Muharram and ends with the 29th Dhu'l Hijja. The year 1353 began on the 16th April 1934, and this report must be taken to cover the period up to the 29th Dhu'l Hijja 1352, i.e., 15th April 1934.

Revenue and Expenditure.

The annual Qu'aiti revenue at present is stated in the annual Aden Administration Report to be Rs.12,50,000 but it appears to me that seven lakhs is a more probable if rather conservative figure. It is based on figures given for Mukalla, Gheil ba Wazir and Shihr (Rs.6,30,000), and on other figures given for the Du'an province and for Shibam. I have no figures for the Hajr province which includes the rich Meifa lands. The excess of revenue over expenditure is said to be about one third.

The expenditure on all public services, except His Highness the Sultan, is said to be Rs.3,00,000 *per annum* in Mukalla and Shihr. His late Highness drew officially Rs.72,000 *per annum* but, I was told, "no one knows what he really spends". The following are some of the principal items of expenditure :—

Defence. Mukalla only, soldiers and slaves.	Rs.2,04,000 *per annum*. The total is perhaps Rs.2,25,000.
Tribal subsidies	Rs.12,000 *per annum* (formerly Rs.36,000 to 48,000 *per annum*).
Education	Rs.6,000.
Medical and Public Health ...	Rs.5,500.
Customs	Rs.10,000.
Du'an province	$21,000.
Shibam	more than $12,000.

[1] I am told that, as in certain other parts of the Protectorate, this Qu...anic penalty is no longer enforced.

[In the Qu'aiti free towns -- Analyst]

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either with a plain piece of stuff (*dismāl*) worn turban-like, or with a fringed head-cloth (*jibāl*) falling over the shoulders. The Bedouins wear the same type of costume as the other members of their race, but of poorer material; they rarely wear sandals, and have their bodies bare above the waistband and below the knees.

The garments of the women are very similar to those of the men, and, excepting in small particulars, resemble the dress in other districts of Arabia. They ordinarily wear, not sandals, but boots of a yellow or red colour; they dress their hair in short tresses to the number of from 50 to 60, and married women, in addition, have a fringe over the forehead. The better classes go veiled, but the lower classes cover the head with a form of kerchief (*nuqbah*) which they can use as a veil to cover the forehead and mouth, if need be. Young girls do not cover the face.

Industries and Agriculture

Of great industries there are naturally none in the Hadhramaut. A small amount of weaving is carried on in the houses, especially at Terīm, but the quantity is decreasing owing to the importation of stuffs from abroad. Formerly the cultivation and preparation of indigo for the dyeing of locally woven stuffs were carried on to a considerable extent, but that industry too has greatly declined except in the more remote districts of the interior. Boat-building, fishing, and the salting of fish are the occupations of many along the littoral. It has been remarked that the inhabitants of the Hadhramaut mountains become the most intrepid sailors; not only the Arabs of Shiheir and Makalla, but also those of the mountain regions show an innate disposition for navigation, even those who may never have seen a boat before.

For the most part the land in the settled centres is in the hands of the Seyyids or of other influential members of a tribe. The chief agricultural products are wheat, maize, millet, indigo, tobacco, sesame, dates, and coco-nuts, the latter grown only on the littoral. Cotton is cultivated here and there, but in insufficient quantities to supply the needs of the district; lucerne is much grown for fodder. A kind of tobacco, known as Humuni, is grown round Ghail Ba Wazīr and has a great local reputation. There are plantations of *ithl* (tamarisk) and *'elb*, two kinds of wood suitable for making utensils and for building purposes. The seasons are determined by the stars. Irrigation is almost entirely artificial; neither